



photo from epikera

DEMONSTRATION AGAINST THE MURDER OF STUDENTS IN GREECE

On February 27 police opened fire against a massive student demonstration in Salonica, Greece, killing several demonstrators and critically injuring many others. The students were protesting the "special law" passed by the Junta designed to strip progressive students of the right to pursue their studies without doing compulsory military service.

Today, the Greek Student Associations of McGill, Sir George Williams and Dawson College will demonstrate in front of the Greek Consulate on 1350 Sherbrooke St. west to condemn these criminal acts committed by the fascist regime. All progressive people are urged to attend.

by anna dowdall

Erasing racism

George Reisman ignored mere reality in his discussion last night at McGill on "Capitalism: the Cure for Racism". An economics professor at St. John's University, Jamaica, New York, Reisman was invited to speak on the iniquities of the US "mixed economy welfare state", by the McGill Students of Objectivism, proponents of the "philosophy" of Ayn Rand.

Reisman began by poo-hooing the claims made by some, that capitalism is a system of exploitation. The reason for these misguided views, he points out, is that people assume that the US is a capitalist country, whereas in reality it is not. Just because, as he puts it, "the history of the US is associated with injustice against Negroes" does not mean that capitalism is the cause or perpetrator of racism. Rather, he elucidated, its cause lies in "the violation of the principles of capitalism".

Reisman sees laissez-faire capitalism as a system whereby "anyone can do anything to achieve his own gain as long as he does not use force". The capitalist, the wage-earner and the consumer can live in happy harmony, as long as the government doesn't meddle.

Reisman then approached the thorny question of how precisely

capitalism is the cure for racism. The profit motive sets things aright, he explained. Since employers can at present hire black workers for less than they would pay white workers, it makes business sense to do so. As a result of this, black workers are in greater demand, and as everyone knows, by the law of supply and demand, their wages would go up.

"It is unprofitable to be a bigot", Reisman claimed. However, many wealthy bigots live to prove the opposite, having found that second class workers can be exploited even more richly than those who are not considered inferior because of skin colour or ethnic origin.

To the criticism that the skills and abilities of blacks are wasted in the most lowly jobs, Reisman explained that with "pure" capitalism, blacks would be hired for all sorts of important jobs for lower wages.

It is in the interest of the employer to seek out blacks and even train them, because of this. And soon (magically) their wages would begin to rise, because they would be in greater demand.

"One man's gain is not another man's loss", asserted the soft-spoken objectivist. He envisages a "capitalist Utopia" with "all men living in the pur-

UQAM prolongs school year

In its latest move against the several thousand students currently on strike, the UQAM administration has decided to prolong the winter term for five weeks, until May 25, and to annul any courses or activities that are not resumed by today.

But UQAM students are still going through with their demonstration planned for this morning. Along with fellow strikers from the Université de Montréal, and the students from the Rosemount and Maisonneuve CEGEPs, they will march to the Palais de Justice in support of the ten students who will appear in court this morning. The students were named in the injunction the administration obtained last week to break the five-week old strike.

The administration has warned that no credit will be given for any course unless it commences today and continues uninterrupted until the end of the school term.

The UQAM teachers, who have been holding study sessions this past week in protest against the injunction, met late last night to decide how they will counter this latest move by the administration. The administration has already declared their study sessions illegal, and though at press time no decision had yet been reached - it is likely that the teachers will vote to return to classes.

However, a spokeswoman from COPE, the students' strike co-ordinating committee, said last night that students would continue to boycott classes regardless of the teachers' actions. She also said that newspaper reports to the effect that some "one hundred classes with about a thousand students" had been held at UQAM were totally false.

The student strikers have formed "groupes d'intervention" to ensure that courses are not given. Clashes with the university's security guards have occurred. These groups have also been visiting the CEGEPs during the past week, to explain the present dilemma to the prospective university students.

The UQAM strikers have also had to deal with the administration's attempt to split their ranks. Several ad hoc, anti-strike committees, backed by the university, were set up in the past five weeks, but with little student support they have all died a quiet death. Last night, yet another committee sponsored a referendum, asking students if they were for or against an

immediate and unconditional return to classes. By 9 pm, only some thirty students registered their vote at the designated university pavilion. There are over 11,000 students at UQAM.

The UQAM students will plan their next course of action at a COPE-sponsored general assembly to be held Sunday afternoon.

Students at the Social Sciences faculty of University de Montréal, who have been out on strike for the past two weeks against the same fee policies that plague UQAM, will hold a general assembly this afternoon, after the demonstration.

The administration obtained a court injunction yesterday afternoon to put an end to the two-week old strike there by students in the Social Sciences department. The injunction, barring picketing or any other disturbances, is similar to the one used by the UQAM administration against its students.

U de M students will meet this afternoon, after the de-

monstration, to determine what actions to take concerning the injunction. The U de M administration has threatened also to prolong the school year.

At the University of Sherbrooke, students in three faculties are presently on strike, and negotiations with the administration are deadlocked.

This article was written by the McGill Strike Support Committee.

DEMONSTRATION AGAINST UNIVERSITY REPRESSION

Students of the Université du Québec à Montréal will be demonstrating today at 10 am from Carré St. Louis at the corner of Prince Arthur and St. Denis, to protest the police-government repression of their general strike. McGill students wishing to participate can join members of the McGill Strike Support Committee in the Union lobby at 9:30 am.



VOL. 62, NO 89 FRIDAY, MARCH 2, 1973 THREE CENTS



daily photo by chris busby

DR. GEORGE REISMAN

suit of self-interest in a spirit of mutual good will".

He hit hard at government interference in the form of minimum wage laws, child labour laws, the welfare system, urban renewal, low rental housing, unionism, compulsory education and "anti-profit" legislation. Bad housing, high taxation and prices, and a spiraling rate of unemployment are all "artificial" phenomena caused by "statism", according to Reisman.

today

Faculty of Music:

Opera workshop directed by Edith and Luciano Della Pergola, presents a one act opera by Rossini "La Cambiale de di Matrimonio". In association with the McGill Student Orchestra, directed by Eugene Plawutsky. Redpath Hall, admission free, 8:30 pm.

Savoy Society:

Tickets for the "The Gondoliers" at the Union Box Office. Moyse Hall, March 14-17. Nobody ever expects the Italian Inquisition!

Sandwich Theatre:

Peter Paul Van Camp returns at 1 pm with more of his cadenced verse for the third and perhaps final time. Young people love this fellow's poetry.

CDAS Workshop:

Workshop no. 15, at 12:15 pm at the Centre, 3437 Peel St., 2nd floor lounge. Refreshments will be served. Subject: The Third World and Development Problems-Some Views from Recent Conferences. Speakers to be announced.

SCM Yellow Door Coffee House:

Music tonight-Dennis Brown, 8-12 pm. Lunch every day, 12-2 pm, at 3625 Aylmer; 392-4947.

Polish Club:

Tonight is the night! The disco-tek is in the Union Coffee Lounge at 8 pm. Beer and wine are four for \$1. Members come free and non-members 75c. It's your chance to dance and drink to your heart's content, so don't piss it up.

Hillel:

Casino Royale is postponed to March 10. Dealers still needed. Call 845-9171; tell them Lefty sent for you and ask for Dave.

What is Capitalism?:

3:30 pm, Leacock Building, room 219. Department of Economics seminar, "The Case for Laissez-Faire Capitalism; a brief introduction." The speaker is Dr. George Reisman from St. John's University.

ISA:

Tickets available for Quebec Carnival Trip, ISA room B-40, 11-2 pm or call 392-8940. \$12 including bus and accommodation. Leaving Saturday at 8 am. Returns Sunday night.

Murder at McGill:

If you have four or more lives, bring them to the Union Box Office to qualify for Mastermurder.

Community McGill:

The Youth Habilitation Centre needs volunteers to tutor in all high school subjects. Only 1 1/2 hrs. per week. For more info, Union 414, tel 392-8980 from 11-2 pm.

Film Society:

Overlooked and Underrated Series presents Carol Reed's "Odd Man Out" (Brit. 1947) with James Mason, 7:30 in L132-50c. Information, 392-8934 or 392-8925.

SATURDAY

Faculty of Music:

Same as Friday's program. Redpath Hall - 8:30 pm-Free.

SCM Yellow Door Coffee House:

Music tonight- Dennis Brown, 8-12 pm. Lunch is served on weekends, too, from 12-2, at 3625 Aylmer; 392-4947.

Curling Club:

Ice available today at TMR, 1 pm. Party next Friday, March 9. Phone the president for more information.

Caribbean Society:

Union 123-124, 2 pm. Panel discussion: "Independence in the Caribbean: What Does It Mean?" The panelists are Mr. Dave Johnson, from the Bahamas, Mr. Alfie Roberts, and Mr. Barry Burgher.

what's what

CLUBS AND SOCIETIES

Do you have any interests which could be shared by the McGill community? We can give you an office in the Union, seed money for advertising and costs, and lots of moral support. Come to the Students' Affairs office on the first floor of the Union and make an appointment with the Director of Clubs and Societies, or phone 844-3381 ext. 2205 and leave a message. Setting up your own club is easier than you think.

ENGLISH DEPARTMENT DRAMA SERIES

Tickets are now available for St. Joan of the Stockyards at the Union Box Office, also at the

Continued on page 6



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b) MONTE PYTHON -
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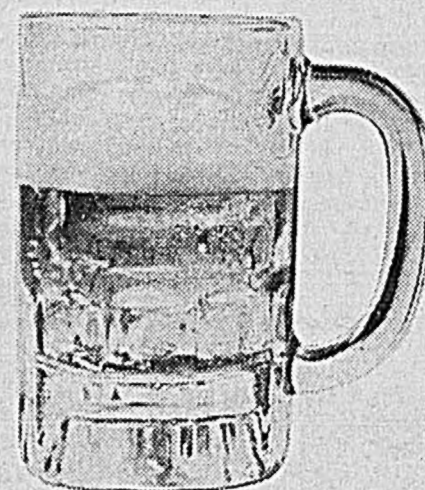
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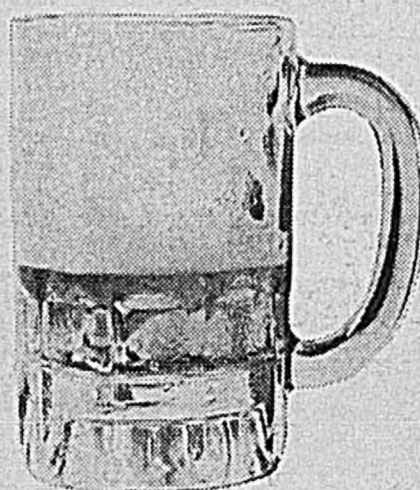
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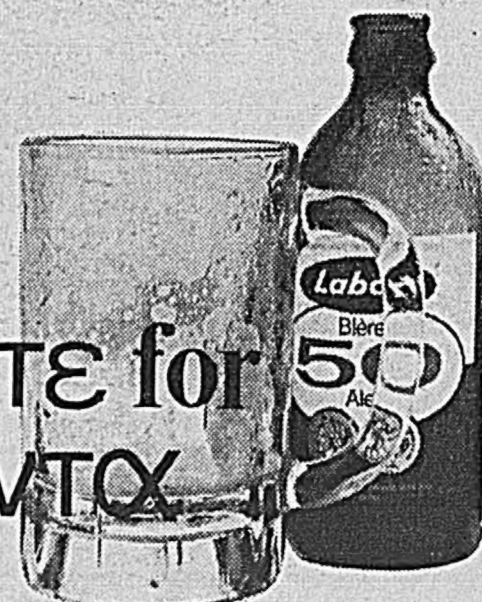


Fünfzig



Ötven

Take πέντε for ΠΕΝΤΗΚΟΝΤΑ





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Statement from ISA

The following statement was forwarded to the Daily for publication by the International Students' Association:

As a result of new employment regulations for non-immigrants announced by the Department of Manpower and Immigration which took effect from January 1, 1973, foreign students studying at McGill on Canadian Student visas will be facing severe difficulties in trying to obtain a summer job.

Because most press releases and newspapers refer to regulations only for non-immigrant tourists, most foreign students at McGill do not realize that they will be affected. They will be affected because the actual wordings of the regulations classifies student visa holders under the same non-immigrant status as tourists.

In the past, it has been relatively easy for foreign students to get work permits to work during the summer. And with that work permit, the foreign student is able to use the services of the Canada Manpower Placement office on campus or he can approach prospective employers on his own like any other Canadian student.

Under the new regulations, a non-immigrant must proceed as follows:

- hold a student visa valid for being in Canada.
- obtain a written offer of employment from someone who will honour that contract and who will state in the offer:
 - a) the name of the firm willing to hire the student.
 - b) the specific occupation to be filled.
 - c) the specific location at which the work will take place
 - d) the duration of time for which the person is being offered employment.
- present this letter either to the Campus Canada Manpower Placement office or the nearest Immigration office.
- the job offered will be assessed to see if the job could not just as well be filled in by a Canadian or landed immigrant.
- the Department of Immigration will then consider the assessment and make a final decision as to whether or not the foreign student will be issued an "employment visa".

The employment visa will only be issued for a specific job, salary and term of employment. Anyone wishing to change jobs

must repeat the procedure all over again.

Another 'new' policy introduced with this one is that the foreign student may no longer use the services of the McGill Placement Service which is run by Canada Manpower. Foreign students cannot obtain the assistance of employment counsellors, nor can they register for job interviews. However, it seems that the foreign student will still be given the "privilege" of consulting the Placement Service bulletin boards and various employment literature that are available on campus.

Any student who has had experience looking for a summer job will realize at once that with all the restrictions now being imposed on foreign students, the foreign student will find it very difficult if not impossible to get a job this summer.

Reports have already begun coming back to the International Students' Association at McGill from foreign students who have been looking for summer employment. The Placement Service has told them they cannot use their services anymore unless they hold employment visas. Prospective employers are still asking to see work permits be-

fore they will consider hiring them and they have been told by the Immigration Department to bring letters offering employment if they wanted employment visas. And so the vicious circle goes on.

Concerned over the new regulations and its effects on the foreign student body, a Committee for Student-Visa Holders comprised of representatives from various student organizations at McMaster University has been formed to present a well-documented case to the McMaster university administration and Canadian immigration officials. The Committee has already presented a brief to the Minister of Immigration, the Honourable Robert Andras. Strongly supported by the McMaster Student Representative Assembly and the University President and Vice-Chancellor Dr. A.N. Bourns, the brief has been taken before the Association of Universities and Colleges of Canada. The Deans of Men and Women at McMaster have also said that overseas students caught in a financial bind will not have their loan application rejected. Various faculty members and the McMaster Faculty Association have also sent letters to the Immigration Mi-

nister supporting the Committee's brief.

Following McMaster's initiative, other universities such as Western Ontario, Guelph, Toronto, Ryerson College, Queen's, Ottawa, Carleton, Loyola, Sir George Williams are also taking individual and co-ordinated actions to pressure the government to reconsider the regulation with respect to student-visa holders.

At McGill, the ISA has been working with the Dean of Students, Professor Saeed Mirza, the Student Aid Office, and the McGill Placement Service to get the Department of Manpower and Immigration to clarify the situation, and explore ways and means to rectify the situation. We will also be keeping in close touch with other universities to follow up any new developments. We also hope we will be able to arrange an open meeting, in the near future, with an immigration official, so that he may explain the new regulations in detail to interested students.

Everyone interested in working on this problem, or needing further information concerning the new regulations, is urged to contact the ISA located in room B-40, Students' Union or call 392-8940.

letters

Help is just a dime away

Sir,
I think that this issue might be of interest to McGill students. Why is it that in Montreal there is no telephone number for emergencies which one can dial without a dime? Last year a group of students were lost up North and were rescued when they came across a phone booth and called for help. The question is, what would have happened if they hadn't had a dime? Why is it that there is no such free emergency phone number, can Bell Telephone not afford it? We think that this question needs more research and we thus would be interested in students' experiences related to this problem. We will be contacting Bell Telephone to enquire why it is that they have no such number and we'd like to relate to them students' experiences regarding this. If you can help, please call Roz 481-0830 or Susan 342-2565 between 7-10.
Susan Zeesman B.Sc P.T. U II

Vacancies for students

Sir,
At a recent meeting of the English Department Assembly, it was mentioned that eighteen (voting) student seats on the Faculty of Arts had never been filled. It was somewhat unclear whether this meant that no one had applied or whether the elected student members had simply never attended the meetings.

The E L A is concerned about this delinquency, whatever its cause, and would like to know what explanation can be made for this situation. Is it simply a lack of volunteers? If so, what has the ASUS done to remedy such apathy in terms of publicity, requests of support from departmental student associations, etc? If the situation is one of non-attendance, why has the ASUS not impeached and replaced these students?

The ELA would be happy to cooperate in filling these student seats, but we feel that students from other departments must be allowed their share of participation as well. Student voices and votes on administrative bodies were won too hard to be thus neglected. We hope you will reply as soon as possible.

Harriet Schleifer
Chairman, ELA

The heart of the issue

Sir,
Much has been said and written about the Arab-Israeli conflict. But the essence of the problem remains poorly understood. One interpretation for this state of affairs is that the problem is usually approached in terms of one or another of its many manifestations and side issues, rather than in terms of its roots and origins. A second confusing factor is that the tension in Palestine is the product of some fifty years of conflict. Many assume that the problem has come into existence at the moment they became aware of it. In approaching the problem they tend to take as their point of departure the situation as it exists at the time they began to be aware of the problem. An adequate understanding of the problem must endeavour to describe the essence of it which is simple in character.

Until World War I, Palestine was essentially and inextricably an integral part of the Arab World. There lived a community with its own dialect of Arabic language, its culture, its aspirations and problems. Like other Arabs, the Arabs of Palestine were yearning for freedom and struggling for independence from Ottoman rule, which had

been imposed on all Arabs for three centuries.

Ninety percent of the population was Arab. The Arabs had been there for centuries. In fact, while they are designated "Arabs" by virtue of their language and culture, which was acquired with the advent of the Arabs into the area in the seventh century A.D., they are the descendants of countless ethnic groups which had been migrating into the area and settling in it since time immemorial. There was in Palestine 80,000-90,000 Jews (See estimations by Bernstein 90,000, Spencer 80,000-90,000, Perez 85,000, Sykes 85,000).

In 1950, however, the situation was radically different. Four-fifths of the lands of Palestine constituted the state of Israel, not as territory over which the state had sovereignty, but also directly owned through the seizure of Arab land. Two million Jews were brought into the country against the will of its population and were settled in lands and homes which still belong to the Palestinians. The Palestinians themselves have been uprooted, displaced and dispossessed. They lived outside Israel as refugees and the return to their homes was prevented by the Israelis. The June War added more refugees and more disas-

ters to Palestine which are beyond the scope of this letter.

This is the crux of the Palestinian Problem: a conflict essentially between the Palestinians and Israel. Everything else flows from this basic understanding. The Arab-Israeli conflict, the passage via Suez Canal and the Gulf of Aqaba, Jordan River waters..., all are manifestations and side issues of the Palestine Problem. The fulfillment of Zionist aims in Palestine meant the destruction of the Palestinian people. The making of Israel meant the unmaking of the Palestinians.

The most positive result of the June war has been the re-emergence of the Palestinians as vanguard of their own cause politically and militarily. It has opened a new page in the history of the entire Middle East. Before concluding I would like to stress three points:

1. We have to keep in mind the basic nature and crux of the problem. This crux is the point of departure for the Palestine guerrilla movements.

2. Israel's foremost task is to recognize the Palestinian movements as the original partner to the dispute and to reach a solution with them.

3. The objective of the Palestinian movement, as seen most

continued on page 5

TEACHER'S LESSON

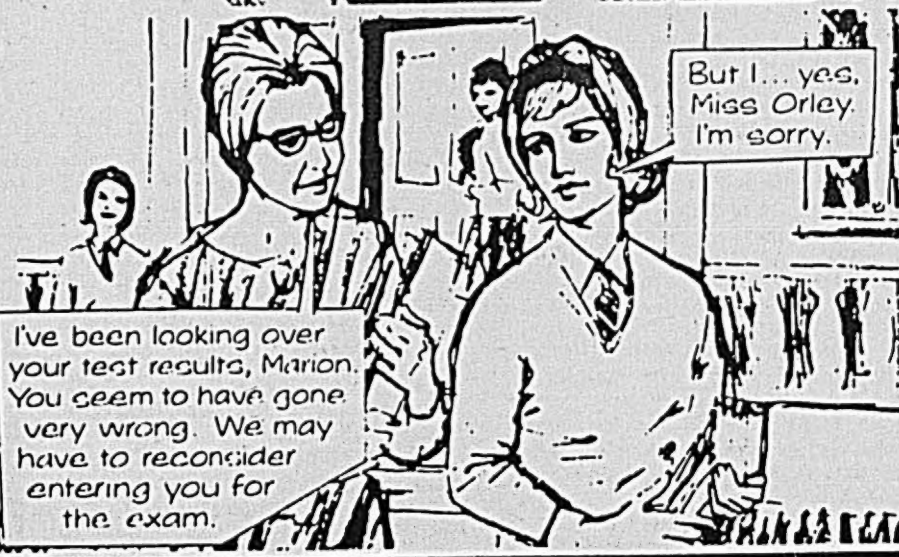
A UNIVERSITY PLACE FOR MARION WHITE — IT SEEMED POSSIBLE, WITH EXTRA COACHING WILLINGLY OFFERED BY AUDREY ALLEN, HER SCIENCE TEACHER. IT EVEN SEEMED PROBABLE — UNTIL RECENTLY...



Miss Allen, are you sure two grammes of copper sulphate is right? It doesn't seem...



Questions, questions, questions! You'll never get anywhere like that, Marion!



But I... yes, Miss Orley. I'm sorry.

I've been looking over your test results, Marion. You seem to have gone very wrong. We may have to reconsider entering you for the exam.



It's not Marion's fault at all. I've muddled her because I've just been too tired to explain things properly... and now I've ruined her chances.

No, she's still got a chance — if you can pull yourself together. See the school doctor tomorrow. Perhaps he can help.

SO FIRST THING NEXT DAY...

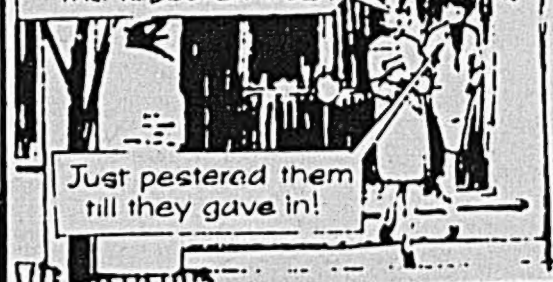


You're in good health-organically. But your sleep sounds all wrong. Going to bed early won't help, you know, if you're not getting the right depth of sleep. Better have a cup of hot Horlick's every night. That'll help give you the proper sleep you need to deal with that all-day tiredness.

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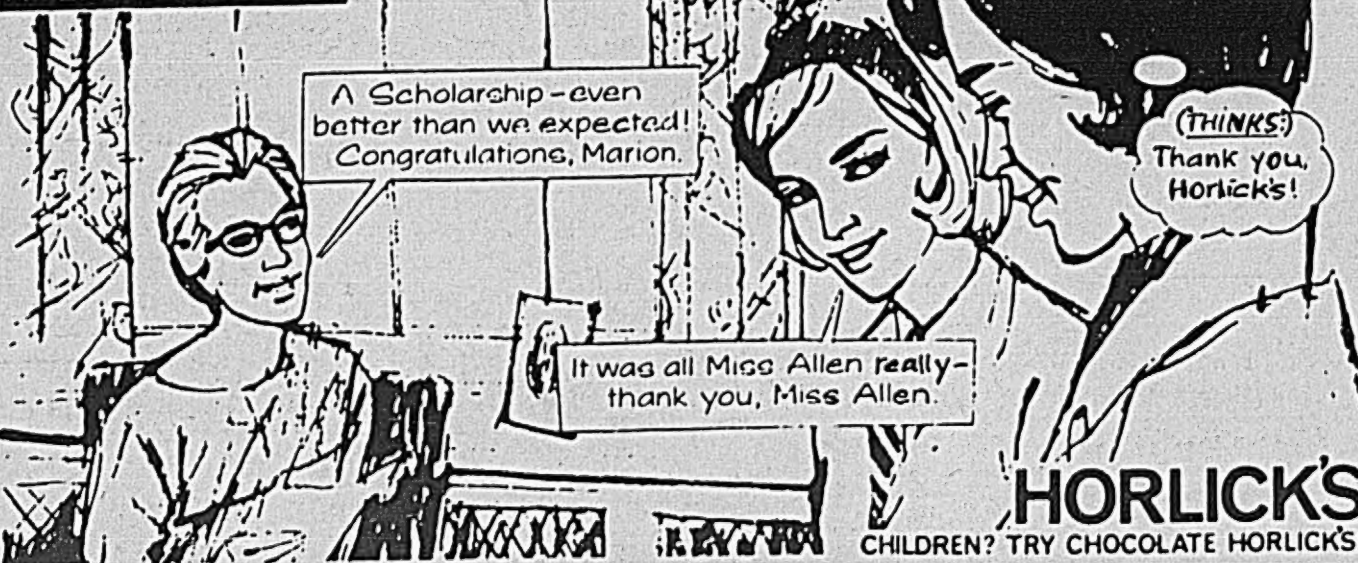
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Marvellous! That's made everything much clearer. How did you get us into the research labs?



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A FEW MONTHS LATER



A Scholarship — even better than we expected! Congratulations, Marion.

It was all Miss Allen really — thank you, Miss Allen.

(THINKS) Thank you, Horlick's!

HORLICK'S

CHILDREN? TRY CHOCOLATE HORLICK'S!

The Review



The people's poet

by arnold bennett

Milton Acorn,
More Poems for People
NC Press; \$1.75

If there is any English-language writer in Canada who can be cited for putting Chairman Mao's principle of "art for the people" into practice, it is Milton Acorn. He is a man with a long-standing political commitment, who in the words of even the *Vancouver Sun*, "puts his body where his mouth is". In 1970 he was awarded the title of "The People's Poet" by a group of Canadian poets, who voted him the "Canadian Poetry Award" in opposition to the Governor General's Award.

In his latest book of poems Acorn again writes for the people, and about them — the Indians, the union men, the Québécois, the seamen, the miners, the garbage men, the truck drivers, the carpenters. He lashes out with bitter irony against the bureaucrats (both of the ruling class and of the "left-wing" parties), the bosses, the clergy, and the Americans. And while he has words of praise for revolutionary heroes, he at the same time refrains from making them larger than life—they are part of the people, they must express the will of the people, and they are easy enough to replace.

Acorn's style is simple but lyrical, utterly devoid of pretentiousness, fully rooted in the reality of the workers' lives. His poems are not aimed at a small coterie of elitist intellectuals, but rather at the working population, and that is the true meaning of people's art.

As one of Acorn's characters says to truck driver Joe Hensby in "Riding with Joe Hensby": "Jesus Christ Joe/ There's ten million dollars of equipment in sight/ —how is it that we're poor?"

In an eight-line gem called "The Big Saw", a worker testifies: "Many's the time when I was on the job/ The sawman came to me:/ 'You're able - And you can work fast./ Why don't you handle the big saw?'/ Upon which I'd hold up my hands/ Thumbs and fingers spread out:/ 'Look. Count'em. Ten isn't there?/ That's how many there's going to be!'"

In "The Garbage Man is Drunk" Acorn takes a shot at middle-class perceptions of workers. "Imagine having the same man picking up your garbage for seven years and not knowing who it was! Yet these same people, however, would think it funny — or at least very democratic of them — to know the man who's been picking up their garbage." ... "It would be useless to ask Manpower to send me a garbage man's helper for two or three days — useless to him that is. It'd cost whoever it was more money than he'd make. This is what some of those bureaucrats at Manpower never seem to get through their heads." ... "And a silly idea keeps going through my head. Except I don't think it's silly. Why don't I put on some overalls and go to help on the garbage truck?" ... "Collecting garbage is not a dirty job. On the contrary it's a clean job. Keeping the town clean is the cleanest work you can get."

Some of Acorn's poems deal with last May's massive labour revolt in Quebec. In "They've Murdered Two Workers" he writes about the two Sept-Iles strikers murdered when an opponent of the strike drove his car into a crowd, reminisces on his own life as a Sept-Iles worker years before, and concludes: "No doubt they had a funeral/ And no doubt at some point the priest said/ 'We are all guilty...' which I consider a damned lie." And in "Again Sept-Iles" he ironically concludes "They took over the radio station/ Which is probably the reason we know anything about it at all."

Acorn's attacks on the Canadian ruling class and the American imperialists are brilliant, witty and savage. In "Poem on Life Insurance and Combat Aviation" he sarcastically debunks the myth of "free enterprise" by quoting from and commenting on an ad by the Life Insurance Companies in Canada. "In fact we're rather proud that as an industry, we seldom totally agree on anything" (*except - italics and brackets/ mine/ mine/ mine/ the discouragement of life insurance councillors*) ... "There's a mighty irregular curve of smoke-like printer's ink, expanding towards its furthest end./ To represent I'm supposed to assume/ A life insurance company going down in flames/ With employees, policy-holders and investors aboard/ (or perhaps it's meant to represent/ the Ontario Medicare plan going down in flames/ from too much credulence given to nonsense like this...)"

In "The Company Only Just Called Limited" he lashes out at the American Empire with a pun: "'Yankee Acquisitions Limited' I might add/ The only limitation being/ That as long as there are not *Commies/ Reds* firing anti-aircraft missiles/ At innocent Gringo warplanes that pass/ Every stray piece of territory belongs to America".

One of the most effective poems in the book "The Schooner Blue Goose", is written in the style and imagery of a sea shanty and again puts across the ideas of Canadian nationalism, anti-imperialism and labour militancy. "It was the schooner Blue Goose, sailing in a race:/ The captain had sold his country's honour (in Canada's small disgrace)/ The Yankees who had bought him say—and many say they're right/ You can always buy the champion if you can't win the fight..." But the traitorous captain is foiled in his sell-out bid "By a onearmed first mate who made his weakness strength:/ Who was no individual tough... but a Red—and for the union/ (you've got to reckon with men like him—if you say this country's done)". Acorn uses a completely different set of images in "The Microscopic Army Ants of Corsica" to cut liberals and militarists to ribbons.

"The microscopic army ants of Corsica/ Have a problem: whenever they realize they have a problem/ They start screaming about it/ Til no sense can be heard:/ That is they have a social group called 'liberals'/ The name spelt with a big 'L' when the liberals are in power:/ Who when they are out of power start to scream, scream, scream/ Whenever they have a problem—scream that all is lost/ Or at least that all is lost/ Unless that problem—and that one only/ is considered.../ Once elected they do/ Exactly as has been done before—NOTHING/ All may be lost but at least the Liberals/ Normal and righteous inheritors of the Earth/ Are in power/ That's what counts/...../ The microscopic army ants of Corsica/ Also have their Earl Haigs and Passchendaelles/ — there's nothing more heroic than/ one of their mass-attacks on a garden slug.../ Charging battalions have gotten gummed up, skidded and drowned in the slime:/ And the nipping away of almost a microgram of flesh/ (enough to feed the forces for a day)/ Is proclaimed by the anti-pig-newspapers/ With monumental kill-counts/ (counted in individual body-cells, and then multiplied/ to the fourteenth power of the number of rooms in the Pentagon)/ Trumpets and banners are brought out/ And many grains of sand are stuck on top

of each other/ An emblem and a beacon of all ages."

The Handful of big-name revolutionary heroes in Canada's past crop up in Acorn's poetry, sometimes with a word of gentle criticism—Mackenzie, Riel, Gabriel Dumont, Big Jim MacLachlin, Norman Bethune. But he never lets them grow out of the perspective of the general struggle of the Canadian working-class. "Another necessity, another Canuck, and there could have been another Bethune" he writes in "Bethuniverse". Acorn is sharply critical of Che Guevara for his tactical errors in "Hey You Guevara", but warns in advance that "It's entirely appropriate at a Communist funeral/ To salt one's praise with criticism, if

criticism is what's due". There is no way that it is possible to quote from this lengthy poem any further without quoting out of context. Suffice it to say that Acorn's praise and criticism of Guevara as a person, as a revolutionary and as a symbol are inextricably intertwined.

Acorn also throws in two essays, in one of which he analyzes the role of a people's poet, in the other of which he deals with the possibilities for an independent, socialist Canada. Unfortunately, as a revolutionary strategist, Acorn is a good poet.

But he probably realizes this himself. As he says in "I'll be a Statue to Myself", "like Lenin I've never wavered: the misfortune of this country/ is that the resemblance between me and Lenin ends there."





by milton acorn

On not being banned by the Nazis

At one fairly recent date in my distinguished career in that eminent institution, The School of Hard Knocks, I was shocked dizzy by learning that the great German poet Rainer Maria Rilke — had never been banned by the Nazis. In fact they had promoted his works... despite the fact that Rilke counted the defeat of the German Revolution of 1919 as one of the great disappointments of his life. He'd left Germany, immolated himself — as if he was some sort of vampire — in a tower in Switzerland: where he devoted himself to poetry and let the rest of the world go by. This is proof that event Fascists can forgive: provided whatever you've done against them is silly, inconsequential and didn't particularly harm them.

Rilke didn't live long enough for the Nazis to come to power, or even to show themselves as a serious threat. He thus had no chance or occasion to condemn them. Still this doesn't explain why the Nazis not only easily forgave his early political aberrations, but promoted him, idealized him as an expression of the "immutable German soul" and so on —

And this Idolization, in practically the same terms, continues in West Germany today. The fact is that Rilke framed his poetic vision on such a high plane of abstraction, in such "universal human terms", that he gave offense to nobody. The Nazis could easily represent his message as supporting their beastly philosophy. So I think I'll write down a few simple rules which in fact I have been using for years. Not to assure that my poems would be banned by Fascists if they ever came to power in Canada... I used for years to write every single one of my poems with some rule of the academic critics in mind — to show that the best poems could be written by violating those rules. I cannot list all the rules I used to infuriate the University Critics. But they turn out to be just the rules which would get my poems banned by fascists, so assuring, if not my reputation, at least my good name.

So I'll state a few of the most important ones:

(a) Write your poems so as to give pleasure to your friends AND pain to your enemies...

(b) At every stage of your poetic career write some poems about exploitation and oppression, showing sympathy for the oppressed and exploited. Do this no matter what other trip you are on. Avoid, however, doing like Raymond Souster — letting your sympathy for the oppressed degenerate into a mere poetic device, not looking towards the end of oppression. In other words show not only sympathy for the exploited and oppressed but hatred for the exploiters and oppressors...

show the power of the exploited and oppressed to confront their enemies.

To take an instance of the same thing as Souster does — "though probably much better than Souster ever did in that line... There's the famous quatrain by the younger and better Irving Layton...

"A friend tells me I should
not write
About the workers and their

plight
For poetry like dress admits
of fashion
And this is not the year for
passion.

For years I could not tell Irving or anyone else why I didn't like those undoubtedly memorable lines.

Only recently did I realize that "fight" also rhymes with "write"

(b2) If you are not in sympathy with the oppressed and exploited, at least do them one simple human favour will you?

DROP DEAD.

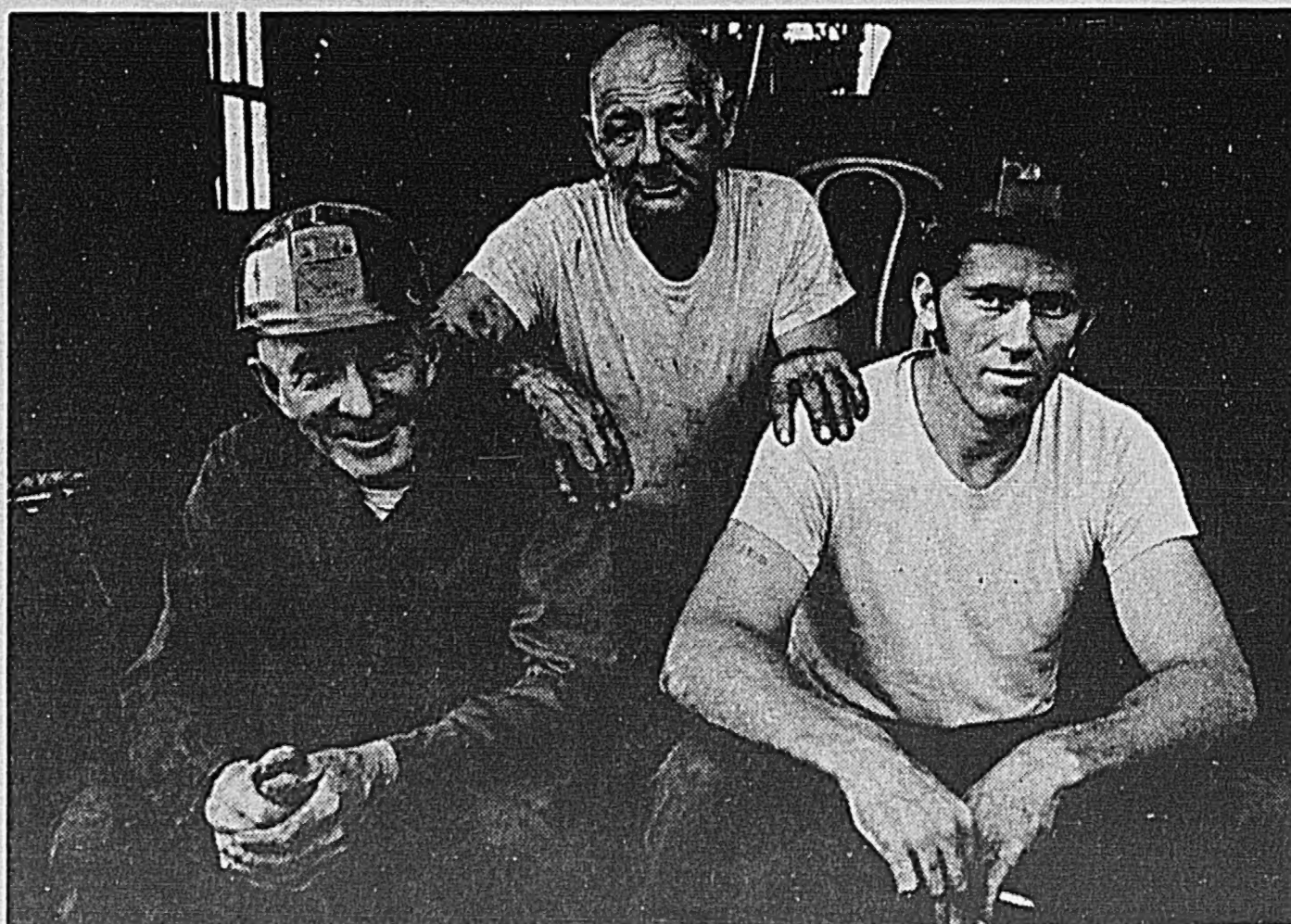
(c) Write about nature, be sensitive about nature, by all means. But avoid writing exclusively nature poetry. Do NOT Repeat NOT defame mechanical things, science and technique as such. The present smothering effect on nature of the spread of mechanical civilization, is not due to science and technique. It is due to private ownership of the factories, the planning of production not for the needs and wants of mankind, but for making profits. In a properly organized society all these mechanical things

would be in the background, facilitating a pleasant life, instead of choking it. Even as things stand at this writing there are 18,000 horses in the lower mainland of British Columbia — exactly the same number as in 1918. The airplane, the sportscar, the motorcycle and the spaceship have opened up dimensions of poetry which never existed before. As for the hideous noise they make... Properly speaking, it is not the machinery itself which is making that noise, it is the Capitalist System.

(d) Include in every possible poem one line or passage designed to give acute physical pain, or its equivalent, to any reactionary who might read it. Do this openly if you want. In fact be sure to sometimes do it openly, as some reactionaries are stupid. But a way that's even more fun is to include in it some line, using every device to make the passage beautiful and quotable — so he memorizes it and goes round for days repeating to himself — and then — BANG... the implication kicks him in the balls of his soul — he suffers complete destruction of the personality and goes home to put a bullet through his imitation brains...

Another method of doing the same thing is to do the opposite. That is to quote the most obvious and bourgeois-destructive truth in the baldest, most brackish form: so he, reading it, says, "Ahah... this Revolutionary Poet writes bad lines!" So he'll go around quoting it to show what a bad poet you are (there is a real art to this. No line, however bad, can be remembered unless there's actually something good to it. So

continued on page 4





On not being banned by the Nazis

continued from page 3

you have to write it so that it's good, but in a way he doesn't notice)...

Anyway by this trick you get him repeating it so often it becomes a part of his thoughts.

He starts thinking in the very terms he'd been deriding...and BANG! Same result. Perhaps either sort of such a line as I've described above will actually reform him; which is scientifically better than killing him.

It's always useful to have some Revolutionaries around who were once Reactionaries and have at least some remote memory of how a reactionary thinks. The surest way of knowing your enemy is to make one of those enemies a friend.

YOU GROWING

You growing and your thought
threading
The delicate strength of your
focus
Out of a clamour of voices
Demanding faces and noises
Apart from me but vivid
As when I kissed you and
chuckled.

Wherever you are be fearless
And wherever I am I hope to
know
You're moving vivid beyond
me
So I grow by the strength
Of you fighting for your
self, many selves
Your life, many lives, your
people.

Write something like that and you'll get on a thousand academic blacklists. To be consulted and acted upon by the Nazis when and if (it's a big "if") they come to power. It directly challenges every secret precept of the academics. The reference to "growing" is especially poisonous to them — as all the Yeatsy-Wait-Sees and Ezra Pounders look on life as a process of decay. By fierce and irrefutable implication it condemns the systematic murder of student personalities, abject truckling before "superiors", vicious dogmatism towards "inferiors", rapacious slaving pursuit of money, lying calculated and feigned blindness when faced with any serious ques-

tion.

In short, everything they hold dear.

(I) Try my rule... Write almost every poem so as to prove the vicious absurdity of university criticism. Do NOT however, make this an excuse for mad poetry — poetry that is technically bad. Remember that poetry, like carpentry, is a craft. Learn every technical thing about it you can.

This is getting to be a furiously personal thing with me. A fury inspired by exasperation and boredom. Time after time, when a young poet hands me one of his treasured products for comment, I have to take out a pen and start marking and underlining one elementary technical error after another. And what am I? A grammar school teacher? The errors I point out could have been learned by the young poet in half a day had he bothered to buy one book on the elementary rules of poetry.

It's true that ultimately all rules in poetry are made to be broken, but before you can break them successfully, you must learn that they exist, and why they exist. As old Satchmo once said about the anti-music of Dizzy Gillespie, "You have to learn to play awfully good before you can play that bad!"

I don't advise reading "advanced books of poetry". I don't know what it is about the "advanced books of poetry", unless it's that they're written by bourgeois-minded poets who are less concerned with passing on information than they are with hiding professional secrets.

This must be about the hundredth time I wrote an essay damning the "academics" all to hell. Yet never before have I even considered publishing one of these screeds. Always there was a question in my mind which stopped me, "What do I mean by "academic"?"

After all the fascist poet, Ezra Pound, who continues to pass off his preposterous, common and dull *Cantos* as very profound, also condemned academics. The fast-rising Canadian patriotic poet, Robin Mathews, is a professor. Pound was not.

Obviously, when I was saying "academics" I meant something else.

I now realize that what I meant was "Imperialist Academics" —

Such as Northrop Frey, who in the past did more than any other one man to abolish everything native and non-European in our literature.

With the passage of Canada from a colony of England to a colony of Lower America (the U.S.A.) things have reached such a state that even imitation of imperialist models is frowned upon. American poets are sometimes permitted to think, sometimes say something of significance. Canadian poets must not, on the pain of immediate critical displeasure, even suggest they have a brain. B.P. Nichol actually hides his good poems (for prosperity one must presume) and publishes masses of garbage about some figure of his private mythos called Captain Canada. Nichol's "Captain Canada" makes no sense. For this he has been awarded the "Governor General's Prize."

On an even higher plane of dullness, as fertile as the mountains of the moon — not those in Africa but on the Moon itself — stands George Bowering, personal puppet of Warren Tollman (whose name I might be misspelling but I don't care) a "landed immigrant" professor in B.C. who after fourteen years' residence has never bothered to make himself a Canadian. Bowering's poems have to be read to be believed...so incredibly bad, so filled with faulty observation, so marked by such an absolute lack of any sense of proportion of humour;

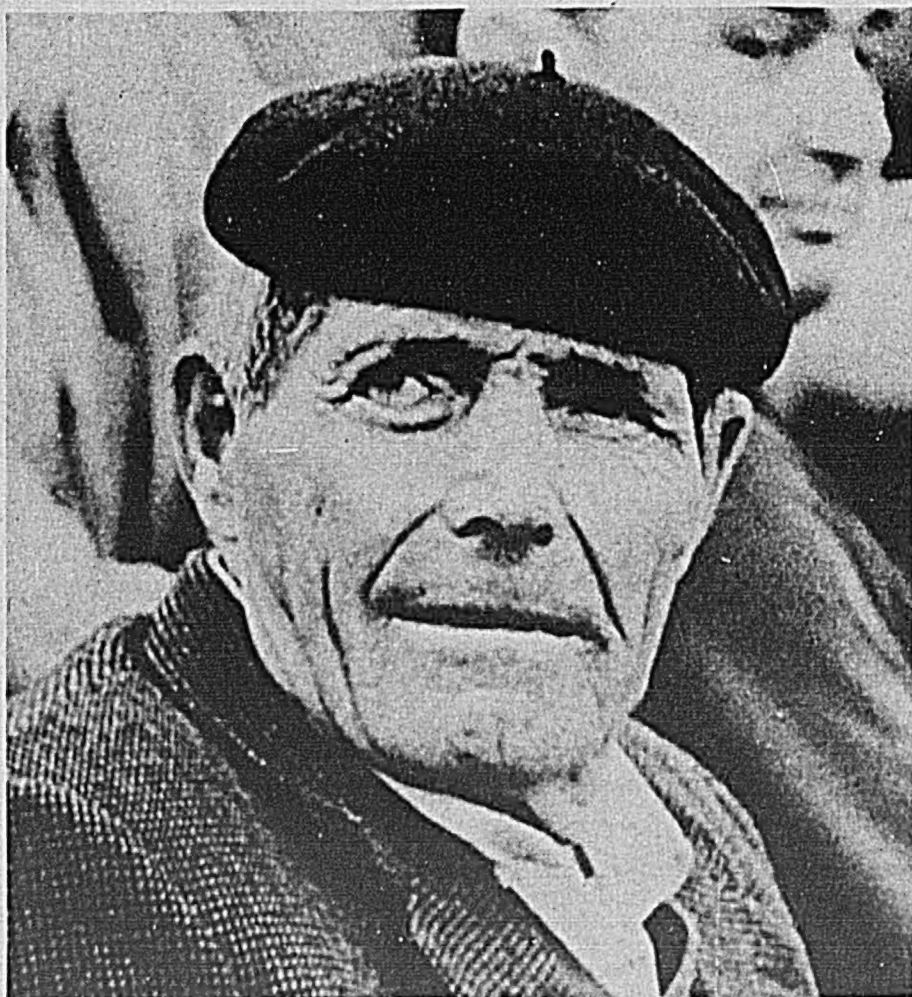
that they too have gotten the "Governor General". Bowering and Nichol are good colonial boys — without a thought in their heads which they will reveal. At least publicly they leave all the thinking to their Imperialist bosses.

People like these, and there are many like them, are what I mean by "academics" although Nichol in fact has no university connection.

Neither did Ezra Pound, or Rainer Maria Rilke.

The Big Saw

Many's the time when I was
on the job
The sawman came to me:
You're able — And you can
work fast.
Why don't you handle the
big saw?"
Upon which I'd hold up my
hands
Thumbs and fingers spread
out:
"Look. Count 'em. Ten isn't
there?
That's how many there's going
to be!"



Jewish survival

A Marxist perspective



by John Schoonover

Who are the Jews? Where did they come from? Why have they survived for millennia despite persecution and numerical insignificance? To answer these questions, it is not sufficient to draw upon images of God's chosen people, carrying with them the strength and determination instilled by a fierce national identity and a belief in the one true God. As much as some of us might wish it were otherwise, this metaphysical approach to socio-economic problems leaves many questions unanswered and begs many others.

To reply that Jewish national self-identification arises from a strong sense of national identity is patently absurd. But, then, it is well known that arguments which depend on an appeal to idealistic categories never explain anything. In order to understand how a social situation evolves, in order to demonstrate the laws which govern human society, it is first necessary to strip away idealist prejudices instilled by the dominant ideology. It is necessary to penetrate to the material basis of society, to the everyday business of providing tomorrow's bread. What people think, how they act, what ideologies they create for themselves

are intimately intertwined with this mundane process. Ideas do not drop from the sky, they rise from the earth.

Abram Leon is well qualified to analyze the Jewish question using the materialist method. The son of a petty bourgeois Zionist Polish family, his earliest encounters with politics occurred in the Zionist socialist youth movement Hashomer Hatzair in the mid-20's. After much work within this movement, he arrived at an interpretation of socialism which would not admit the narrow nationalist conception prevalent in the Zionist organization. With this change in his outlook, Leon found it necessary to leave Hashomer and subsequently joined the Belgian Trotskyist Party. Throughout most of World War II, he was in the leadership of the Belgian anti-fascist underground movement. It was during these years of illegal, highly dangerous activity that he was able to write one of the outstanding interpretative works of Jewish history. In 1944 he was captured by the Gestapo and at the age of 26 he was murdered at Auschwitz.

To explain what Jewishness is, Leon devises the socio-economic concept of the people-class. That is, an ethnic or national group which primarily fulfills a particular economic function within a society. By surveying the class position of Jews in different epochs, he comes to the conclusion that in almost every setting where Judaism survived, the Jews as a group were engaged in pre-capitalist money-oriented functions. They were the traders in agrarian societies and also the money lenders and tax collectors. This is not to say, however, that all Jews in a given epoch were engaged in these occupations. A sociological selection process did operate, though, which allowed Jews to monopolize specific economic functions in pre-capitalist societies.

To cite an example, after the destruction of the Second Temple, the Jewish peasantry of Palestine soon assimilated with the Moslem and Christian peasantry when the latter became numerically preponderant. Yet, during the same period, the Jewish merchant class maintained its cultural identity. Similarly, in Europe, the medieval Jew who gained land as lost collateral on an unpaid loan either sold this land or used it for truck farming. If he farmed it as a medieval land owner, that is, he soon became a Christian.

The reverse process was also quite common. Any Christian who wished to engage in money lending or trade was virtually forced to convert to Judaism.

As the middle ages came to an end and the bourgeoisie became more powerful, the functions of the Jews became progressively less important. These functions were taken over by the rising Christian capitalist class or they became obsolete. First England, then Spain and the commercial cities of Italy and Germany drove out their Jewish populations who were forced to find refuge in the less developed areas of Eastern Europe and the Moslem world. It is in these areas that the Jewish people-class continued to survive.

During the modern era, capitalism has penetrated even to these outposts and the Jewish people-class is becoming less and unified. Jewish people-class is becoming less and less of a unified group. There is an increase in the proletarian composition of the Jewish population and the beginnings of a real class stratification within Judaism, which mirrors the class composition of developed capitalist society. Today, the material basis for the propagation of the Jewish nation is severely eroded. This phenomenon is evident in the assimilationist mimicking of Protestantism which characterizes Reformed Judaism.

Taking into account this evidence of the disintegration of the people-class, the Marxist must ask how the problems of the Jews can be solved. Where do they fit into the international class struggle? Leon concludes that with the increased stratification of classes within the Jewish population, the Jewish working class must learn to identify the Jewish capitalist as well as the Gentile capitalist as his class enemies.

With this interpretation in mind, the Zionist state must eventually reflect the conditions of class struggle and incipient revolution that are apparent in the rest of the capitalist world. The state of Israel can be no solution for the Jewish worker. The false nationalist consciousness can only benefit the Jewish capitalist.

Besides the obvious applicability of Leon's book to the understanding of the Jews as a people-class, the general line of analysis may well be applicable to other foreign peoples settled in a milieu where they fulfill a specific economic function. For instance, the Gypsies, the Chinese of Southeast Asia and the Blacks of the United States may very well be people-classes, though of different types than the Jews. With careful research into these groups, it might be possible to develop a correct analysis with which to combat reactionary nationalism among ethnic minorities. The importance of such a tool is not to be underestimated if international working class solidarity is to become a reality.

MARJOE

by will aiken



I must admit I feel a bit uneasy about saying anything too nice about *Marjoe* (Picadilly). That goes double for Marjoe Gortner, the movie's star, subject and chief *raison d'être*.

Marjoe (a contraction of Mary and Joseph) Gortner — ex-evangelist and aspiring rock-star, miracle birth (Caesarean section) and Pentacostal child prodigy (preached his first sermon at age three, performed a marriage ceremony at eight, purportedly earned three million dollars for his preaching parents by age fourteen and retired into the arms of an older woman at fifteen) — returned to the revival circuit a couple of years back so that Sarah Kernochan and Howard Smith, a pair of skinflck producers turned documentarists, could capture on film the rank corruption and moral rotteness that permeates that old time religion as practiced in America.

Or rather, as practiced in the other America, the poor America, the America where the women wear beehive hair-do's and rhinestone-studded glasses and the men have flat and tattooed forearms, where everyone under 25 has acne and everyone over, dentures. That strange, undefined territory that includes the Mid- and Southwest — the Bible Belt, where

religion is still taken seriously, where religion is full of blood and gore and baptism by fire and the laying on of hands and speaking in tongues.

Marjoe takes us into this America, with Marjoe the man as our tour guide. He knows the territory well and accurately describes beforehand to us and the documentary crew what will happen at each major crusade that is to be included in the film.

Kernochan and Smith's cameras fulfill his predictions: they catch the writhings of an adolescent boy whose ecstasy seems more sensual than spiritual; and the old woman dancing frenetically on spindly, liver-spotted legs at a tent meeting where the crusade leader thanks God for giving him a Cadillac ("Jesus became poor so that we might become rich"); and the porcine face and glinting eyes of a white woman revivalist as she sizes up a black congregation and then talks about her "heavy budget" and her "special offering" for those who want to make a sacrifice in a really big way.

The white woman is malevolence personified, a walking Daumier caricature. And a perfect foil for Marjoe. As are all the other

Véhicule: emphasis on participation

Remember the last time you visited an art gallery? You probably felt a bit shy. The door shut quietly behind you and there you were in a small, politely carpeted room. On the walls there were paintings. You moved diffidently along pretending to examine them, but really feeling too self-conscious to concentrate. The main thing was to be inconspicuous — as though you had just entered a holy sanctuary and had to be very careful not to be blasphemous. Finally you left and once out the gallery, amidst the bustling crowds you felt a great sense of relief.

Did this experience with art evoke a desire in you to return? — to keep more in touch with the art world? Was there a feeling that you had better understood the meaning of contemporary art and its role as part of your culture? Did you feel the presence of the artist whose work you had just seen? I doubt if many people could honestly answer yes to the above questions. Entering an art gallery is usually an uncomfortable experience. The art one views in this context, far from reminding us of life brings to mind recollections of visits to museum butterfly collections; each dry specimen neatly pinned inside beautiful glass-topped cases.

A new art gallery financed by the Canada Council has been established to alleviate this state of affairs and to bring art back into the land of the living. Véhicule is a new kind of art gallery. It is located at 61 Ste. Catherine Street West. The emphasis at this new gallery is on public participation with artists.

The idea of a Véhicule had been germinating for a long time. It grew out of the frustrations of many young Montréal artists whose work was of an experimental nature and who therefore had a hard time showing in established galleries. These artists resented the lack of a place in which to show their work. They were determined to emerge from their isolation. They wanted to cast away the invisible shroud of elitism which heretofore had kept art and the public away from each other. It was becoming more and more imperative to renew a dialogue with the outside world.

Local artists searched the Montréal area for a place which could serve as a gallery and which would be easily accessible to the public — providing the kind of space necessary for large scale exhibitions, theatre events and dancing.

The space at 61 St. Catherine St. West met most of the criteria. But it was a mess! Everyone set to work cleaning out the remains of an old kitchen and night club and by November, 1972 the space became a gallery and a point of departure for forays into the community.

In collaboration with artists, Véhicule is currently initiating an educational program designed to reach as great a cross-section of the community as possible. Artists and members of the gallery have put together multimedia art kits. These kits consist of photos, video-tapes, recorded statements and written instructions. Students and teachers, with the aid of an animator from the gallery, will work with these kits which are intended to clarify, in a simple, straight-forward manner, the important aspects of contemporary art and place recent art events in the context of art history. These kits are being developed for University, CEGEP, high school and elementary school use. Véhicule is now in contact with all Montréal CEGEPs and universities as well as fifty high schools and elementary schools.

Included in Véhicule's efforts to open up dialogue and bring art back to life are invitations extended to groups to come to the gallery to meet and speak with individual artists. This aspect of Véhicule's program should prove to be especially exciting as it permits individuals to ask questions and express personal opinions directly to the artists. The gallery walls thus open up. The artist becomes human. The notion of the artist as a loner performing mysterious rites in his studio is further being dispelled by an artists directory. This will contain the names of artists who are interested in having groups come to their studios and simply talk about art.

Exhibitions at Véhicule help involve the public with art. For example from March 2-18, Véhicule is producing a group show called "Sound as Visual/Visual as Sound". This show will include works by artists from Canada, the U.S.A. and abroad. The works will require public participation through the use of video-tapes, tape recorders and slides to transform sound into visual associations, and vice-versa. Bourdon, Caron, Desautels, Leduc are presenting a didactic exposition from the 19th - 31st of March. This is a capsulized photography course in which three separate teams of photo-

graphers will teach 1) how to make photographs, 2) the construction of pin-hole cameras and basic photographic theory, 3) the making of an animated film on light sensitive paper.

Véhicule is also in the process of setting up a print shop to do lino-offset printing. This shop will be ready by the middle of March and will be made available to individual artists and groups of all kinds interested in learning about and using our resources. We will be able to do

jobs for a nominal printing fee.

Véhicule is an open focal point. In other words, we see it as existing above and beyond its address and physical space. A great deal of its significance lies in the relationships which grow up through and around it. Véhicule is a switching yard for people with ideas about art and the community. It seeks both to drag art from its ivory tower and to bring the joy and fun of contemporary art to the general public.



religious hucksters who appear with him, including his own father. For Marjoe, of all the major figures in the film, is the only one in possession of any sort of style: he is flashily attractive, a trendy dresser; he has a Pre-Raphaelite aura of blond hair; he smokes dope and his preaching manner owes more to Mick Jagger than Billy Graham; he's charming as hell and now that he's forsworn fundamentalism he tells us he's "into karma."

In short, Marjoe is hip, Marjoe is cool, Marjoe is the consummate rip-off artist. He's the prototypical young American hero/anti-hero doing his last big deal so he can take the money and run. It's hard not to identify with him: the film is from his point of view, he's the only person in the film who is not physically grotesque. Not to mention the fact that Marjoe is successfully pulling off a tremendous hype and we — the audience (and the film crew — are the only ones who are in on it.

It's difficult not to admire that sort of brazenness. Something in us almost automatically responds to the renegade, to the amoral creature who plays the game, wins and then splits and tells all. Marjoe's flamboyant apo-

stasy comes across as especially fascinating and gratifying, fascinating because it takes us places we normally would not or could not go, and gratifying because it confirms our worst fears about organized religion in general and fundamentalist religion in particular.

Marjoe, in fact, by dealing with religion at its sordid worst, reinforces our unholy than thou attitudes, encourages us to ramble on loftily about Marx and opiates and the masses. Kernochan and Smith find it troublesome to take any stance toward what they are filming other than Marjoe's own. Admittedly, a few attempts are made at allowing Marjoe to analyze his own behavior, but these brief forays into self-analysis seem half-hearted and gratuitous and are contradicted by the overall spirit of the film, which is as brazen and bump-tiously irreverent as Marjoe himself.

Documentary, to use Grierson's phrase, is the creative treatment of actuality. *Marjoe* as documentary, in light of Kernochan and Smith's refusal to deal with their subject as anything more than an enormous practical joke on the poor, is the exploitative treatment of an actuality that deserves better.



The Immortals

I lost my proud poplar, and you your willow,
Poplar and willow soar lightly to the heaven of heavens.
Wu Kang asked what he has to offer,
Presents them respectfully with cassia wine.

The lonely goddess in the moon spreads her ample sleeves
To dance for these faithful souls in the endless sky.
Of a sudden comes word of the tiger's defeat on earth,
And they break into tears of torrential rain.

Mao Tse-Tung

In the spring of 1957, Li Shu-i wrote a poem in memory of her husband, Liu Chih-hsün, killed in battle in 1933, and sent it to Mao. In reply, Mao wrote this poem commemorating both Liu and his own wife, Yang K'ai-hui, executed by the Kuomintang in 1930. In 1923-7, Liu Chih-hsün had been a member of the Hunan Provincial Committee of the C.C.P. and Secretary of the Hunan Provincial Peasant Association. He had taken part in the Nanchang uprising of 1 August 1927 and fought subsequently in the Red Army until his death. For her part, Li Shu-i had been a good friend of Yang K'ai-hui.

Yang K'ai-hui's surname means 'poplar', and Liu Chih-hsün's surname 'willow'. The two characters *Yang-liu* taken together also mean willow; hence the second line evokes both the ascent of the souls of the two fallen comrades and the image of willow catkins floating lightly in the breeze. According to an ancient legend Wu Kang, who had committed certain crimes in his search for immortality, was condemned to cut down a cassia tree on the moon. Each time he raises his axe the tree becomes whole again, and he thus has to go on felling it for all eternity. The tiger in the seventh line refers to the Kuomintang régime, and the last couplet describes the emotion of Mao's lost companion at the final triumph of the revolution.

The Review

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PLAN B	with G.I.B. without G.I.B.	<input type="checkbox"/> \$69.25 <input type="checkbox"/> \$44.25
\$ 15,000 Death		
\$ 30,000 Accidental Death		
\$ 175,000 G.I.B. (7 options up to \$25,000 each)		
PLAN C	with G.I.B. without G.I.B.	<input type="checkbox"/> \$57.50 <input type="checkbox"/> \$32.50
\$ 10,000 Death		
\$ 20,000 Accidental Death		
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PLAN D	with G.I.B. without G.I.B.	<input type="checkbox"/> \$45.75 <input type="checkbox"/> \$20.75
\$ 5,000 Death		
\$ 10,000 Accidental Death		
\$ 175,000 G.I.B. (7 options up to \$25,000 each)		
PLAN E	without G.I.B.	<input type="checkbox"/> \$10.00
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for the following positions:

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- PUBLIC RELATIONS OFFICER

Nominations must be signed by 5 members of the I.S.A. council and handed in to C.R.O. by 9th of March, 5:00 pm.

C.R.O.
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Letters

Continued from page 4

clearly in Fatah writings, is to establish a secular, democratic state in Palestine: a state that embraces Jews, Christians, Muslims, Bahai, Druses and Atheists, a multi-ethnic and multi-religious society in the full sense of the word. Our rejection should be complete to all kinds of closed or chauvinistic societies, whatever the name designated to them. We would like to establish an open society for everybody who likes to live in peace with others on an equal footing. This step would be a prerequisite for a progressive alliance of all Middle Eastern peoples. The alternative that exists now before Middle Easterners is either to establish a secular, democratic and socialist, egalitarian society in which no religions, nationalisms, chauvinistic assumptions are involved, or to maintain the latter, thus creating a situation of total and protracted national liberation war for a very, very long time to come.

Recent developments in the Middle East have in no way altered the relevance and importance of this analysis. In the year 1970, with the proclamation of the Rogers Plan, the Nixon Administration, Israel and their Arab client states (the Hussein Regime in Jordan, Faisal in Saudi Arabia, etc.) attempted to liquidate once and for all the armed vanguard of the Palestinian Peoples' struggle for self determination, seeing this struggle quite correctly, as one of the Middle East's first peoples' movements, and therefore a movement which threatened the very existence of Imperialism and Zionism in the area.

Although the Imperialists and their allies scored a tactical victory in 1970 by forcing the closure of the main bases of the Resistance in Jordan, they in no way succeeded in their strategic aim of breaking the peoples' struggle and will of the Palestinian masses.

The re-emergence of a new, dynamic Palestinian consciousness after 1965 has proved to be a force which no combination of enemies, even American Imperialism and the Zionist state, can stifle.

At the present time, the Palestine Liberation Movement is re-thinking its strategic and tactical plans, in order to regain its position in Jordan, while at the same time carrying out many daring acts of resistance in the Israeli-occupied territories since 1967, and within Israel itself.

On the international scene, the Palestinian People have scored even more significant victories. In Africa, for example, five independent Black countries have broken diplomatic and economic relations with the Zionist settler state. Also at the 1971 session of the General Assembly a resolution was overwhelmingly passed which demanded that Israel respect the national and human rights of the people of Palestine. Furthermore, even Richard Nixon, no friend of the liberation movements of the Third World, was

forced to admit in his 1971 State of the Union Message that no Middle East peace settlement could succeed which did not respect the right of the Palestinian People for self-determination.

Progressive people, the world over, including many working class and revolutionary organizations and individuals in Israel are coming to realize more and more that the only just solution of the Palestine Problem lies in the creation of a democratic, secular, socialist state of Palestine.

With this in mind, the Quebec-Palestine Association, the Middle East Solidarity Committee and the MREQ (Mouvement Révolutionnaire des Etudiants du Québec) are sponsoring a conference on Palestine to be held at 8 pm on Friday, March 2 in the FDA Auditorium (Physical Sciences Centre).

The speakers will be Michel Chartrand, president of the Montreal Central Council of the CNTU, and Dr. Norton Mezensky, Professor of History from the University of Connecticut.

More food for thought

Sir,

In order to shed more light on the cafeteria debate that occasioned the Cafeteria Committee's full page advertisement in the Daily, I would like to publish the text of the letter that

was sent to councillors before last Wednesday's meeting. I believe that the letter contains a fairly explicit outline of my reasons for opposing the cafeteria commission's forfeiture.

Two other points are worthy of mention. Firstly, it is regrettable and indeed unjustifiable that Students' Society funds were utilized to pay for an advertisement that was more of a political message than an item of information intended for the "student consumer". Student Council will probably have something to say about this matter.

Secondly, Eisenhower upon vacating the White House warned the nation to "beware of the military industrial complex". I don't mind reiterating my concluding remark during the debate which warned Council to beware of the complexities of the cafeteria and its operations.

G.Z.

Dear Councillor,

As President of the Students' Society I feel it is my duty to bring to your attention my opinion that Council made a very serious error in judgement when it resolved to forfeit commission on future cafeteria contracts. There are several reasons for this:

1) It will undoubtedly weaken our bargaining position with the caterers;

2) This year we have a guaranteed commission of \$14,500. How can we ensure that there

will be \$14,500 dollar's worth of qualitative improvement if we sacrifice that minimum guaranteed commission? If we are told that it will come in things like $(x + 2)$ oz. of hamburger meat instead of the present x oz. my question is how can we ensure that this will be forthcoming? While we've had a very honest and conscientious cafeteria committee this year, no such assumption can be made forever hence. Council is too far removed from and certainly too disinterested in these day to day details to keep check. In fact, the president and executive are

normally oblivious to the myriad of interconnecting variables that constitute the cafeteria's complex operations. It suffices to say that there would be no effective check or guarantee of \$14,500 dollar's worth of qualitative improvements.

3) While we have no grounds to question the integrity of the present internal vice-president or the caterer who negotiated this year's contract, no such assurances can be had for the next year or for future years. The exotic folklore of Students' Society history is replete with

Continued on page 6

CANADIAN WOMEN'S UNIVERSITY BASKETBALL CHAMPIONSHIPS McGILL CURRIE GYM

March 1, 2 & 3

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Admission

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Sat. 2:30 pm Consolation Final

Admission

Sat. 5:00 p.m. Championship

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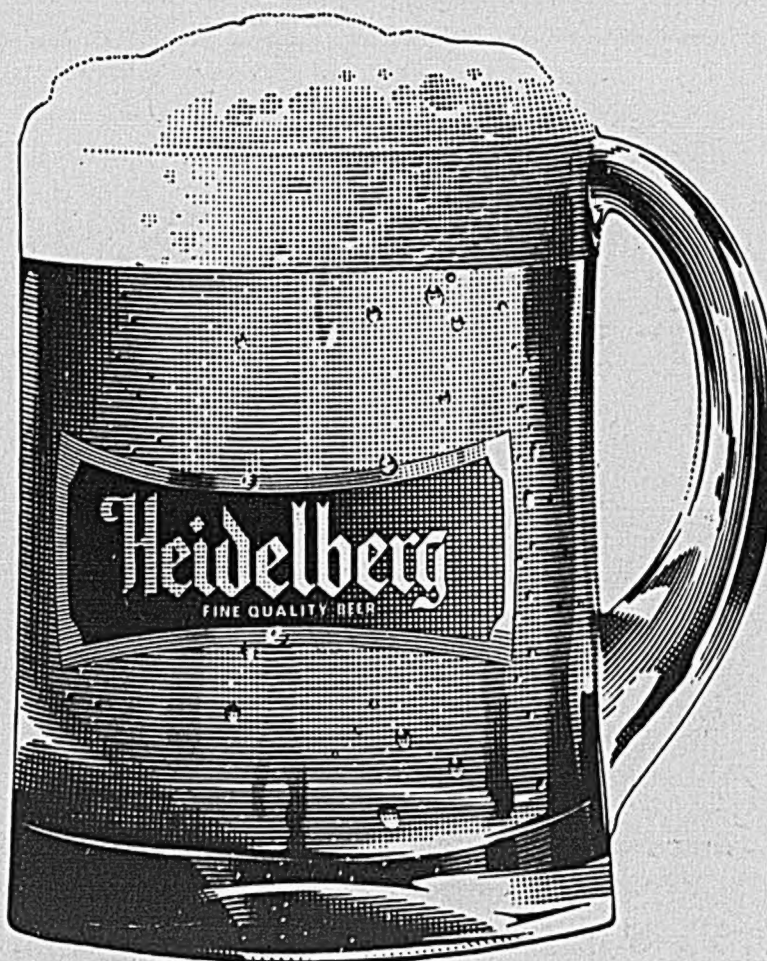
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The Indians of James Bay

Seven major rivers will be dammed; 50,000 square miles will be flooded. All this for the James Bay Hydro project. What is to be gained? Power. Twelve million kilowatts of cheap, clean, constant power. With the end of fuel power in sight, such energy will become increasingly important.

But at what cost? Ten billion dollars, 50,000 square miles of land and the displacement of thousands of people in the James Bay area, most of them natives. Can Quebec afford to spend 10 billion dollars? Can it afford to squander thousands of miles of land? Is it right to force out the local people?

These and other related questions formed the basis for discussion at a recent meeting of the Young Alumni of McGill.

Documentary evidence of the project's impact was provided by a film showing residents and Hydro workers along the Fort George River, site of the first dam.

"The North is the most barren area in the world today", one Hydro worker said. Yet, to the Indians living along the Fort George River, it is a "garden".

"I heard the white man thinks it is just wasteland", said one Indian resident. "But to the thousands of natives who hunt and fish, it is their life. We use the river for all it is worth", he claimed. "Where are the fish going to come from when they dam up the river? They are taking away the land that has provided for us, he continued. It is our land. We think we have been robbed."

If a white man had done this to other white men, the Indian pointed out, he would be sitting in jail.

But to the Quebec government and many Canadians, the land is apparently not the Indians'; he added. A trial, currently in progress before the Supreme court, will determine land ownership.

According to the film, the Indians were willing to share with the white man, as they have done with other tribes. They believed the white man would be a good neighbour to the Indian and "would love him". But the natives now feel the white man is acting "like a spoilt child grabbing everything for himself".

The Indians are part of the things that grow here" the Fort George native said. "The whole place is a garden." He pointed out that the Indians, the animals and the trees all lived together, each fitting into the scheme of things, depending upon one another. Then the whiteman came and now "it is just like ripping something apart. It looks like people have been fighting."

Trees are uprooted and left to lie. Garbage is scattered everywhere, marking the path of the Hydro workers 60 miles inland. The destruction reminded the Fort George Indian of the bear mating season when the animals fight. "It will take a long time to grow again," the native declared.

However, some Canadians believe that it's unfair for a minority of people to retard exploitation of the area: when resources are becoming so precious, can the land be owned by a handful of people?

"The Indians were designed to harvest this land" claimed a James Bay native. "We love our garden. We love the animals in it." But, according to

one Hydro worker, "the life of the Indians is changing, regardless of this project".

The question now arises whether

by erica bello

Norway and the EEC

Last September, Norwegian citizens said "no" in a referendum to the idea of membership in the European Economic Community.

Yesterday Professor Stein Rokkan of the University of Bergen, Norway, explained "why" before a McGill audience.

The results of the referendum came as a surprise to a large portion of the population, including the Labor Party, which was then in power. The party had strongly favoured joining the EEC and had stated that a 'no' vote would be a vote of non-confidence in the government.

The 'no' vote did not come as a surprise to the political scientists, however, Rokkan said. He said they had taken into consideration the many divisions existing in Norwegian society. The number of different interests is best illustrated by the seven political parties ranging from Agrarians to Industrial Labor.

Leaders of the seven parties discussed EEC membership before bringing the issue before the people. Automatic ratification of the Labour Party proposal to join was expected, but even among the political parties themselves, there was opposition.

The three parties opposed against joining the EEC were the Agrarians, the Orthodox Lutherans

and the Socialist People's Party. The Agrarians feared the loss of Norway's small-size, individually-oriented agricultural system. The Lutherans feared takeover by the foreign Catholic religion which they associated with other EEC members.

These were all simple explanations, Rokkan said, but the Socialist Party's reasons for opposition were more complex. "They wanted to de-urbanize Norway, to have the people stay on their farms, to keep their economy independent", Rokkan said. "The more involved Norway became with the European community, according to them, the less control it would have over internal social structure." The Socialist intellectuals were developing a strong sense of nationalism.

At a meeting just before the referendum, the National Labour Council voted 'yes' with an 80 percent majority. Yet the answer to the referendum was a 'no' with 54 percent popular backing. This, Rokkan pointed out, constituted a huge discrepancy between leader-

ship and electorate. Also significant was the fact that a majority of the 'yes' votes occurred in, and on the periphery of, Oslo, Bergen and Slovenia. These centres are by no means the only industrial centers, however.

"It was very clear", Rokkan said, "that the Labor Party didn't lose votes in the rural wing only; it also lost in the unions outside bigger cities." Communication difficulties due to bureaucratization, reduction in the authority of party leaders and a better hearing of leftists among the electorate might have led to this gap, Rokkan said.

One direct consequence of the referendum results was the resignation of the Labour Party. Norway, until next September's elections, is governed by a coalition of all the parties that supported the 'no' vote in the referendum.

"The 'no' vote was very good for the system; not for the economy, perhaps, but for the system," Rokkan concluded. "It proved that electorate power was still strong."

what's what

Continued from page 2

door. Moyse Hall March 7-10 at 8:00 pm. There is no admission charge.

ISA
Tickets for Quebec Carnival trip on sale at ISA office, Union B40, 11-1 pm. A few places left. \$12 including bus and accommodation. Leaving March 3, 8 am, return Sunday night.

C.U.N.S.A. LECTURES

Nurses CEGEP and University. Miss I. Riley and Miss M. Jerret will speak about American nursing on Tuesday March 6 at 4:30 pm in room 321 of Wilson Hall. Refreshments. Admission 25 cents.

DRUNKEN ANGEL PRODUCTIONS

Now working on new book of deflected poems and other assorted things coming to you this fall. Hail the approaching 20th anniversary of our glorious beginnings.

THE GONDOLIERS

The Duke of Plaza-Toro (George Kopp) attempts to teach the manners of a king to Giuseppe (Robert Devereaux), a humble gondolier, in a scene from the Savoy Society's production of **THE GONDOLIERS**, by Gilbert

and Sullivan. Tickets are now on sale at the Union Box Office. The show runs from March 14 to March 17 (Wednesday through Saturday nights) at Moyse Hall. All performances start at 8 pm. Wednesday and Thursday tickets are \$1.50, Friday and Saturday they are \$2.50.

THE GONDOLIERS is a satire on English life of the late nineteenth century, with particular emphasis on republicanism, business, and the popular Italian "grand" opera of the time. The works of Gilbert and Sullivan have been described by one critic as having the effect of a man looking at the world "through the wrong end of an opera glass."

DEBATING UNION SPEAKERS' PROGRAM

Swiftly running out of money, the Debating Union speakers' program is finishing up for this year with four events in March. Try and catch some of them; Wednesday, March 7, 8 pm., Leacock 132- an evening with Anais Nin. Thursday, March 8, 1 pm. Leacock 219- Historian Daniel B. Schirmer, author of "Republic or Empire: American Resistance to the Philippine War," will speak on "Background of the Philippine Struggle." Wednesday, March 14, 1 pm. Leacock 26- Roy Smith, of the National Committee on Alcoholism, will speak on "Alcoholism and Industry." Monday, March 19, 1 pm. Leacock 26. Heward Grafftey, Member of Parliament and author of the "Black Paper on Medical Care", will speak on "Medical and Health Care Services in Canada." All events free.

Letters

Continued from page 5

tales of under the table pay offs, etc. It is certainly more profitable to offer the negotiator (\$14,500 - y) as commission than \$14,500 to the Students' Society. I feel that Council's motion on February 7th, encourages this type situation and any insinuation that a commission to the Students' Society is a "pay-off" is, within this context, sophistry of the highest order.

4) From a financial perspective, the Students' Society can ill afford to suffer the loss of what by now has become an annual \$15,000 (+ \$2,000) source of revenue. Our subsidy from the Student Services budget next year will be about \$35 - 40 thousand dollars less than this year. To date we have found no alternative to the bookstore which is now moving out. This represents an additional annual loss

in revenue of \$12,000. In light of the above, Council cannot afford to be cavalier with the Society's financial resources which to say the least are not infinite.

5) Even if Council decided to make the policy decision of investing an additional \$14,500 on services this expenditure ought to be spread out uniformly within the society as opposed to the cafeteria alone. When we get a commission of \$14,500 it is absorbed into the general coffers of the Students' Society, to be spent on all of the Students' Society. Now if that sum, were eliminated and replaced by a commensurate improvement in the cafeteria - something which I believe would not occur - the effect of this spending would be to take away \$14,500 from the larger entity to spend it on the cafeteria. During my election campaign last year - and I assure all that I have no intentions of running again - I campaigned vigorously for radical cafeteria reform. This year we have spent generously on the cafeteria and made enormous improvements. However, there are limits considering scarce resources and the many aspects of Students' Society requiring attention. Let the representatives of

each faculty recall that secessionist tendencies are never entirely dormant and that the faculty societies continue to demand financial and other support. In short, it is my considered judgement that it would be bad policy for Council to spend an additional \$14,500 to improve cafeteria services.

For all of the above reasons, I am giving notice that I would like to have the cafeteria motion of February 7th, rescinded, at the next meeting of Council.

Please make every attempt to attend as there are other important matters to discuss. We will in all probability be ready to interview the Secretary-Treasurer candidates recommended by the Selection Committee.

Looking forward to seeing you at the Council meeting, I remain,

Your sincerely,
Gabor Zinner,
President
McGill Students' Society

Sports

Women's basketball finals at McGill

by nancy lagodich

The second National Championships for college basketball played by women is being hosted by McGill this year. The opening ceremonies were held last night. The games continue this evening starting at 7 pm and all day Saturday. A demonstration of mini-ball will be presented by two of the CEGEPs at 4 pm on Saturday. Mini-ball is ordinary basketball with just one change. The ball has been tailored to suit the palms of the female basketballers. The games promise to be exciting and what better way to spend an afternoon than cheering on Bishop's, Quebec's representative in the games.

SYNCH SWIMMING

Queen's University placed first in the swim meet at York. Their two new recruits, Anne Malon and Anne Morawetz, started in the duet competition and placed second and third in the solos, drawing gasps of wonder from the crowd. McGill's team came in seventh but morale is high as team members prepare for the annual Water Show, March 10.

BY ORIAN LINDOY

More broomballing

... if you happen to be the type of idiot who reads this article while relieving yourself on the can. But this is just a note telling you that there are just a few games remaining in the Intramural Broomball season. Yes, sport fans and broomball widows, the playoffs are coming soon. So bring a case of beer and join me down at the broomball rinks (preferably female) and we'll waste a little time together. But first we must tell the tale of the week of Feb. 19 to 22nd.

In section 1, Eng 1 finally put its broom where its mouth is and are in first place with a 5-0 record after a 5-1 win over Moto. Alas, poor Abscesses. I knew them well. Not only did they lose to Eng 1 but also to the Joke Squad, by a 2-0 score. Those of you who wish to purchase my book 'The Rise and Fall of the Cavities' may do so to the tune of 29c. Joke Squad is in 3rd and Moto is in 4th, so it seems these teams will indeed make the playoffs. Scoring leaders are Einarson with seven goals and



daily photo by harold rosenberg

THIS WEEKEND MCGILL is hosting the second annual National Women's Collegiate Basketball Championships, so if you don't have anything else to do your support would be greatly appreciated.

Erkilla with four of Eng 1. Grekin of Moto got four goals just last week, the hotshot!

In section 2, I'm getting tired of mentioning this team so I won't. (like heck I won't). The Talbotians are patiently awaiting their first challenger in the playoffs. The fact that they have still two games to play doesn't phase them a bit. Chico Rico's Chihuahua's (CRC for short) are in 2nd with Les Animaux and Wackers in 3rd and 4th respectively. Scoring leaders are still Langer with (gasp!) eight and McKeown with (little gasp) seven goals. Recent photos of Pierre Gobeil (being held hostage in the Pot office) show him to be in good health and, girls, his mustache has not been shaved off by those barbarians. Good news, huh?

In section 3, an upset has been upset. Hard to believe but Zeke's Rinkrats are the number one team after they arrested the Rappers 4-0. That'll teach them not to show up till the second half. My hearty congratulations. Rumor is that their Arabic captain

'Cheeks' Mussawar was caught eating a date during the intermission. Meanwhile, the Sphincters are still intact and holding down 3rd place with the Wombats in 4th. Scoring leaders are still Bartlett and Jessett with five goals each.

In section 4, the Gee-Gees are going to continue their game plan in the playoffs. They figure by putting all six men in goal they can't lose. Grits and Jowls are in second, showing that all expansion teams don't fade. (Three cheers, don't it just make your day?) Eng 3 has had a strong showing in the second half of the season and are currently holding down 3rd place. MBA is in 4th. Scoring leaders are LaShiazza and Katz with five and Adameck with four.

The playoff scheme was planned carefully and works thusly. Two teams play and someone wins. If no one wins, we must pray to the almighty god of broomball for inspiration. But seriously, the scheme is much too complicated for me to understand so I

by elliott pap

Remember when the Amazon' Mets upset the Baltimore Orioles in the World Series? And when les Canadiens upset the Bruins in the Stanley Cup playoffs? Those are two of the biggest, most unexpected upsets in recent memory. However, we have another one to report, one which is perhaps even bigger. The Greater Omentum, defending floor hockey champions and on a two year unbeaten streak, unbelievably lost to a second place team, the Loopholes, in a dramatic overtime quarter-final match.

The other results included another shock as the undefeated Alesmen took the gas pipe from the Gits, while the remaining two games ran the way they were supposed to, with the Swine trouncing the Zits 8-2 and the Flying Dickies doing likewise to the Epididymi.

The first combatants of the evening were the Gits and the Alesmen. The Alesmen, as previously mentioned in my last tirade, hadn't been playing up to snuff and they continued their mediocrity against the Gits. The Gits, on the other hand, were extremely sharp and their tenacious forechecking forced numerous Alesmen mistakes. Scoring champ Jack Langer was top Gitter with a hat-trick and he played outstanding throughout.

The next encounter was that overtime thriller. The Greater Omentum from the outset did not appear to be on top of their game and the Loopholes capitalized with a quick score which seemed to give them a lot of confidence. From then on, the teams exchanged goals until it

won't even mention it (gee wasn't that tunny dry humour?)

I'd just like to mention one more thing and that is that 'Be Kind To Your Broom Week' passed without a hitch and 'Be Kind

was 3-3 at the end of the third period. Then came the drama of the overtime which, incidentally, was not sudden death but rather a five minute period.

After only a minute or so, Loophole Gerry Analytis popped in the winning goal which was followed by another off the stick of his teammate Louie Arcudi. Final score again in that terrific, hard-hitting, bruising battle - Loopholes 5, Omentum 3.

The evening's third match pitted the swine against the Zits. The Swine, coming off a near disastrous and quite poor performance of the previous week, returned to their true form as they had no trouble what-so-ever with the Clearasil kids. It was 4-0 after the first period and a coast the rest of the way. Gabe Stivaletti was the big Swine with four goals while quiet man Daniel Lortie accounted for another three. The hitting by the Swine in this game was very crowd pleasing except for the fact that there was no crowd. (Or can you call five people a crowd?)

Finally, the Flying Dickies defeated the previously undefeated Epididymi with relative ease. Although the Epididymi have many keeners and lots of spirit on their team, they just didn't have the experience that is necessary to defeat the high Flying Dickies. Claudio Menni and Marc Bernier each had a pair of the eight Dickie goals.

So now we're down to the semi-finals and this is the way the teams will be facing off next week. The Loopholes, sporting a 5-1-0 record will meet the Gits who are 6-1-0. That leaves the Swine (5-0-1) against the Flying Dickies (7-0-0). If the observant reader hasn't already noticed, the Swine and the Dickies are the only undefeated teams remaining this year and one of them will definitely have to fall in the semi-finals.

Pap Crap: It is interesting to note that the only game the Loopholes have lost was to the Swine 8-5 and the only game the Gits have lost was to the Dickies 8-6... A sidelight to the Swine-Dickie confrontation will involve two of the participants - Paul Drager, our President-elect, plays defence for the Swine while Marc Bernier, his v.p. elect, plays forward for the Dickies. Their first battle, perhaps?... If Bernier knows what's good for him, the Dickies had better not win or we might be having a by-election for a new v.p....

To Your Ball Week' did too. I'd also like to express my sincere regrets to those three students who were expelled for not attending Broomball games last week. Keep at it, folks...

Daily staff battles Pot in broomball

Daily jocks show great form

by floyd howe

The McGill Daily and the Plumbers Pot have finally come to blows. The Pot challenged the Daily to a broomball game and the offer was unhesitatingly taken up. The game was played yesterday afternoon on Lower Campus and though the Dailyites had a total lack of experience, everyone would agree that they put on a stunning display of athletic skills.

Despite the circumstances the game was surprisingly tame with the exception of the occasional

spear or high stick. The only injury was sustained by the heroic Sheldon Goldfarb of the Daily, who took a nasty stick to the mouth, but continued to play.

The team representing the Potters was reputed to contain the best players in Engineering, but this doesn't mean they had the game to themselves. The Dailyites were able to keep pace with their opponents, while spending much of the time on their backs or hanging on the boards. However, this was not the result of

aggressive play but the bad playing conditions.

The Daily was led by Campbell Hendery in goal, who made a number of spectacular saves, even on routine shots. The defence, on the other hand, was somewhat porous, and the Engineers managed to tally after being held scoreless for a long period of time.

The Dailyites remained undaunted and continued to press the Potters. The offense, led by Elliott Pap and Lenny Wexler, carried the ball into the opposing end, and a couple of shots were even recorded. Faced with such stiff opposition the Engineers became frustrated, and at times resorted to illicit and violent tactics. Unfortunately the referee (an Engineer) took a lenient view of the game and did not call any penalties. On overenthusiastic

Engineer was sent off the ice though.

History was made twice yesterday afternoon; not only was this the first actual confrontation of the two feuding staffs, also the male-dominated broomball fraternity was liberated. Two stout-hearted women, Joan Mandell and Margaret McGregor, played in the game and made valuable contributions to the Daily cause. Still the partisan crowd of Engineers (yesterday's game was one of the highlights of Engineering week) showed noticeable bad manners.

The valiant Daily staff was not intimidated by yesterday's contest and rumour has it the Plumbers Pot has been challenged to a game of indoor soccer, that is if they aren't afraid to play a real sport.

Oh... you would like to know what the score was? Well, just ask any Engineer.

classifieds

These ads may be placed in the advertising office at the University Centre from 10 am to 4 pm. Ads received by noon appear the following day. Rates: 3 consecutive insertions—\$3.00 maximum 20 words. 15 cents per extra word.

MISCELLANEOUS

M.O.C. ski trips Sun., Mar. 4 Glen Mt. Sun. Mar. 11 at Mt. Tremblant. Tows. bus. Lessons \$7.50 members, \$8.50 non-members. At the box office.

GAY PHONE. Daily 8 to 12pm. Information, rap, referrals. 843-8849.

Hypnotism Course — to be given by the Executive Director of the Canadian Institute of Hypnotism. First lecture is Monday, March 5 at 8pm. Registration for the course will take place in Room 79 of S.B.B. this Friday between 2pm and 5pm. For further information phone 392-5231.

Israel & Europe — 2 1/2 months, all the benefits of group travel available. Call Lea 934-0804.

Camperdown Outdoors Club requires conservative members for summer farmhouse group, congenial company, good food, bicycling, canoeing, sailing, bookkeeping and gardening. 467-8336

Computerized Dating Service—reduced rates for students — money back guarantee. For more information please write MSEA 3434 McTavish or phone 392-5213.

HOUSING

Sublet — large, clean, comfortable 2 1/2. Durocher corner, Prince Arthur. Available May, June — can renew lease. Will discuss rent. Call Matthew: 843-5187. 5:30 — 8 pm. Weekend anytime.

Sublet 1 1/2 — available May 1-Sept. 1 Durocher and Prince Arthur. Lease renewable. rent negotiable, call anytime 843-6519.

PERSONAL

Problem? Feel you need to rap with a rabbit? Call Israel Hausman 341-3580

Donna — I am sorry. Please come back. I miss you. Michael.

My Dear Marilyn—While I breathe, I hope. Please call me. Henry at 487-6250. Thank you. P.S. I like Margaret Trudeau also.

FOR SALE

Final Clearance, sets of new Time-Life books, some with slight cover damages. 60-70% off regular price. 273-1945.

Iberia model spanish style guitar almost new Price negotiable. Call 843-4600

Skis: Blitz 200cm fibreglas. Lock Nevada bindings. Tyrol Plastique boots size 10. New this year. Very cheap 845-0909 anytime.

LOST

Lost Dog — Corgi — Beagle type; tan and white, 30" long, 15" high; answers to "Buckshot"; call Penny 849-2857.

Lost Jessie — female orange cat — one year old, Feb. 26 near Durocher — Prince Arthur. Phone 849-5076 after 6. We miss her.

WANTED

Baby sitter wanted evenings — 845-1637

Capitalists wanted for stock market night. Thursday March 1. Engineering Common Room. 7-10pm. \$50 in cash prizes.

Investigators needed to supervise M.B.A.I. examinations. Must be ruthless, provide own gun. Apply to Gestapo Shapiro or Adolph Williams, Bronfman Bldg.

TYPING

Typing lecture notes, term papers, stencils copy work, same day service 733-3272.

ENTERTAINMENT

EXTRA-EXTRA — two films this Saturday, March 3/73. In Leacock 132 at 6:30, 8:30 and 10:30pm — MONTE PYTHON in AND NOW FOR SOMETHING COMPLETELY DIFFERENT. In FDA Auditorium at 6:25, 8:35 and 10:45pm — CATCH 22. The first performances will be \$0.75 the others are \$0.99. These are feature presentations of Media McGill — can you come?

JAMES BOND in DIAMONDS ARE FOREVER will be presented on Thursday, March 1/73 — Leacock 132. Show times at 6:25 — \$0.75, 8:35 and 10:45 — \$0.99. Another Media McGill quality presentation. (sorry, but the ANDERSON TAPES had to be cancelled)

McGill Film Society's Overlooked and Underrated Series presents Carol Reed's ODD MAN OUT (Brit. 1947) with James Mason. Friday, March 2, 7:30. Leacock 132 — 75c. information — 392-8934, 392-8925.

The Caribbean Society presents an evening of play, poetry and song in the Sandwich Theatre. It all happens on Friday, March 2, at 8:00 pm.

Caribbean Society steel band nite, Saturday March 3, at 9:00pm featuring the Trinidad Playboy Steel Band. Beer, booze and food. Admission \$1.00.



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MYSTICISM? MEDIATION? MEANINGFULNESS?

A student group interested in Jewish mysticism is being formed to explore these approaches through a Chassidic interpretation of the Torah.

Speaker and rap session

Every Monday 3-5 p.m. (starting March 5th)

Samuel Bronfman Building (McGill Univ.)

Room 078 - Basement

for further information : 739-9031
731-6259
737-3454

Malaysia - Singapore Students' Association ELECTIONS

Nominations are hereby called for the following positions in the MSSA executive for the term 1973/74:

Chairman

Secretary

Treasurer

Member for Social Activities

Member for Athletics

Member for Publicity

Member for Malaysian Affairs
(Must be Malaysian)

Member for Singapore Affairs
(must be Singaporean)

Deadline for nominations is March 7, 1973 at 4 p.m. Submit all nominations to the Society's mailbox in the ISA office, B40 at 3480 McTavish Street. Elections will be held Saturday, March 10 at 7 pm in Union B123 - 124.

SIZE 9 SALE AT TOWNIES

Half price for the following size 9 specials

SHIRTS	REG. 14.00	NOW 7.00
PANTS	REG. 24.00	NOW 12.00
JACKETS	REG. 30.00	NOW 15.00
SKIRT	REG. 14.00	NOW 7.00
COATS	REG. 64.00	NOW 32.00

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